

a month he gives to the temple, though that's not obligatory. Now just think of that sort of time! Just think of it! I can't, it appalls me! That amazing sort of time. We have nothing like it! We have nothing like it! In our Church there's nothing at all resembling that sort of sacrifice of time. Nothing! And I know my Church from coast to coast, and I tell you I don't know anything like it.

I also think of their generosity, not only in the matter of time, but with their tithes. They tithe! And with that they have a most interesting thing. On the first Sunday of the month they have a fast offering. They go without two meals on that Sunday and give the money to the poor. Indeed, President Hoover said that if all churches were to practice the sort of help of the poor that the Mormon Church does, there would not have to be any state support whatever. They care for their members, and that's another thing I like about their Church, they care for their members; and not only do they care for them physically, but spiritually. Their wards or branches are divided into what they call "blocks," which merely means a section of the city, and in that section of the city there will be three to eight families who are Mormons (usually, I think, there are about six), and they will be visited by two teachers—every month they will be visited by two teachers. Now they may be missed this month for some reason—they may be in California or they may be out consistently when called upon—but they will be got next month. So every family in the Mormon Church is visited by these teachers from six to twelve times every year. Visited monthly! Last month they

aimed at 100 percent visitation and they failed. They didn't get 100 percent, they only got 95 percent! Some folks were away, but they were called on, and if they hadn't been out consistently it would have been 100 percent. Normally it's about 80 percent efficiency, their calling. And these teachers do three things. They carry, first, a message for the month. They teach, they go to teach, and usually they teach from the message of the month. Secondly, they go to help. If there is any help needed they go to give it, or, if they can't give it, they refer them to the bishop. Then they go to encourage activity in the Church's life.

Now then, my friends, I have been talking to you about the Mormon Church. What message does this hold for us? First of all this—this Church is composed of laymen. The only paid people in it are the people who give it their full time—office staff, folk like that, or the president at the head of the Church, or the twelve apostles, but normally they have none. There is no one in Calgary Stake who is paid at all. Isn't that astounding? It's a laymen's Church. Just think of the work these laymen do. Elton Trueblood said that there would be a revolution in our living if the laymen of the Christian church realized that each one of them was a minister of Jesus Christ. Our Protestant church is built upon laymen. Our Presbyterian Church is built upon laymen. Unless we revive the laymen of the Presbyterian Church, of the Protestant church, I don't believe the Protestant church has any great future. I believe that, at the Reformation, one of the greatest statements was this—that every man was a priest to God.

"the priesthood of all believers." That was the fundamental thing we taught. Now what has happened? We have turned back all the work upon the minister of the church. All the work, except some odd, inconsequential things—turned it back upon the minister of the church. Unless you can get the laymen of your church to teach and to visit with the old-time zeal, I tell you your Church will be a dwindling Church. That's true of the Presbyterian Church, I think, perhaps more than any other, because, more than others, we have emphasized this fact of the eldership, the eldership of the Church. The eldership visiting, the minister being one of the elders, not set out from them except he is a teaching elder. In the New Testament, don't you remember how the apostles were to teach and to pray, and so they were put apart, but the others were chosen so that they might be left free for that work and they would take on themselves the rest of it? What has happened now? We have this ridiculous idea that I just encountered the other day. Here was a woman who was not visited for some time and she said she wasn't coming to Church any more, because the minister hadn't visited her. Ministers are supposed to go around from door to door and ring doorbells and have a cup of tea here and there, and waste their time in idiotic tea drinking. I tell you it's a degradation of the minister, and it places an inhuman and impossible burden upon the minister. There is no Protestant minister in this city who can do that sort of visiting that his congregation expects from him. Unless the laymen of the Church reassume their responsi-

and officials are appointed, nevertheless they are not confirmed in their office until a general conference votes upon them, and to the general conference anybody can go—anybody can go and vote. He only votes, of course, if he is a member of the Church. Now there is a great efficiency in their government. I wish I had time to analyze it a little further with you, because it is one of the most efficient church governments in the world, despite the fact (and this is interesting) that there is no compulsion. Some of us have thought (and I thought until quite recently) that these missionaries who went out were compelled to go out. They are not. There is no compulsion in their Church. Of course, if you hold office, you have to observe certain rules, but there is no compulsion to be a missionary or anything else.

Now another thing I like about their Church is their devotion. Take the stake president, for example. A stake is a certain area that goes a long way outside of Calgary—takes in a vast area around Calgary here. Now that stake president is unpaid. The man who holds that office is a most prominent citizen—one of our busiest businessmen—and yet that stake president gives this sort of time to his Church. He gives one night a month for a faculty meeting of the stake officers. He gives one night a week at a stake presidency meeting. He gives two Sundays a month to visit the wards. He gives one full afternoon one Saturday a month. He attends two general conferences a year at Salt Lake City annually, and they last for three days each. He has four stake conferences a year, where he gives one and a half days each, and one day

ister the sacrament, ordain deacons, and so on. He becomes an elder at 19, when he can give the right of confirmation; he anoints, he blesses the sick. That is interesting, too. The Mormons claim amazing cures from the blessing of the sick, anointing of the sick. They have doctors and they cooperate with doctors, but sometimes they get blessings apart from the doctors.

The next thing I like in the Church is its fellowship, especially among young people. They keep their young people around the Church. Their young people find their joy in the Church, their fun in the Church. They don't have to go down to those cheap joints and find fun, they don't have to go down to those hangouts to have their fun. They get the best fun in the world right around the Church and have the time of their lives. I think that's wonderful! I wish we had that sort of thing in our Church.

Another thing I like (maybe it results from this fellowship), they believe in early marriage. That's a good idea. As a matter of fact, they prepare their young for marriage, and it would be a fine thing if our young people were prepared more for marriage. The Protestant church has a most inadequate preparation of young people for marriage.

Now the government of their Church is a theocracy, but it's a theocracy in which there's a blend of democracy. They have the First Presidency, composed of a president and two assistants. When the president dies, the two assistants lose their office, too. Then the senior of the twelve apostles becomes president. But while all down the line the theocracy exists and these different officers

bility, I don't believe the Protestant church has a future. Edgar A. Guest put it:

"Leave it to the ministers, and soon the church will die;

Leave it to the womenfolk; the young will pass it by;

For the church is all that lifts us from the coarse and selfish mob,

And the church that is to prosper needs the laymen on the job.

"Now, a layman has his business, and a layman has his joys;

But he also has the training of his little girls and boys;

And I wonder how he'd like it if there were no churches here

And he had to raise his children in a godless atmosphere.

"It's the church's special function to uphold the finer things,

To teach the way of living from which all that's noble springs;

But the minister can't do it single-handed and alone,

For the laymen of the country are the church's cornerstone.

"When you see a church that's empty, though its doors are open wide,

It is not the church that's dying; it's the laymen who have died;

For it's not by song or sermon that the church's work is done;

It's the laymen of the country who for God must carry on."*

*From the COLLECTED VERSE of Edgar A. Guest.
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Another teaching that we get from this Mormon Church is this—that religion is not to be taken easily. It's not something that can be taken as if it were an easy thing—imposing no obligation. That religion that imposes no obligation is no religion. It has lost all that's good and great in it, and should be kicked out. We have eliminated sacrifice very largely from our Church. We don't call upon people to sacrifice any more and to suffer for the Church. As a great preacher said recently, "Multitudes have made Christianity so easy we are no longer Protestant." Protestants at one time suffered for their faith, sacrificed for it. Now we consider it a sacrifice if we come to Church when a bit of snow is falling. Michelangelo, when he painted the Sistine chapel, lay on his back and he painted 343 figures, and he didn't take his clothes off while he was painting, and when he finally did take his clothes off, the skin came off with the clothes. His passion was so great to paint that chapel. Have we any passion like that left in our faith today? Dr. Buchman tells about meeting some Christians over in China, and he says that they had been where there were enemies to the Christian faith and they had been shot and dumped in a pile and then gasoline poured on them, and they had been burned. But one man hadn't been killed by the shooting and when he was put on the fire he didn't burn up, but he was dreadfully disfigured by the fire. He has on him the marks of Jesus Christ. What sacrifices some people make for their faith! Do we make anything like that? It is said that it doesn't take much of a man to be a Christian, but it takes all of him that there is, and that is true.

when the family gets together and indulges in a family life of religion and social living. Then there's a home evening a week. Isn't that a wonderful thing? A home evening a week—one evening in the week everybody is home in the Mormon family and they again have family life. That father or mother who is too busy to care for their children or to see much of them is likely to be reproved sooner or later for it.

There is careful education of the children right from the nursery to the teacher training class in the Sunday School. Then there is a week-day religious training called the Primary. Children of the ages from 4 to 11 come once a week after day school for two hours. Ages 4 to 5, the first group, are taught to pray, and then they are taught such virtues as reverence, gratitude, friendliness and kindness. Then, at the age of 6 years, they enter another group and are taught of nature and nature's God. From 7 to 8 they enter confirmation classes, for at 8 they go into Church membership. Then they have successive training, the girls go through training called quests, and the boys go through different training. (If there is anybody here from the Mormon Church, forgive me if I skip over something you would emphasize, and forgive me if I make a mistake. I am speaking with the utmost goodwill, I assure you. Don't let me worry you, I'll get the essentials pretty close to right—I think.) At any rate, a boy becomes a deacon at the age of 12. From then to 14, for three years, he's a deacon. Then he becomes a teacher from 15 to 16, then at the age of 17 he becomes a priest, when he can baptize, admin-

der 6 per 1,000. The births per thousand in the United States are 24, but among the Mormons 38. In the leading 22 civilized nations of the world the average number of children born out of wedlock are 74 per 1,000; in the United States, 40 per 1,000, but in Utah only 10, and in Idaho (which is next in proportion, being a Mormon state), 11 per 1,000. An amazing contrast! They have a very low divorce rate, also.

Utah is the first state in the United States in education and perhaps the best in the world. As the birthplace of distinguished men, Utah leads Massachusetts (which is a fact I don't like, because Massachusetts is Puritan and used to lead the states, but now Utah leads Massachusetts by 20 per cent). And in production of men in science, Utah leads Colorado by 30 per cent. Colorado is next. This is an astonishing production of educated, capable brainy men.

The third thing I like about the Mormon faith—first of all a clear statement of faith; second, a way of life going along with their faith; thirdly, it's a family-centered religion. Polygamy was abolished in 1890. Wilford Woodruff, I think, was the president of the Church who was responsible for that, and I think it was only about four years ago that one of the twelve apostles was excommunicated for impurity, for immorality, for stepping aside from that rule of purity that is so emphasized among the Mormons. This family-centered religion begins with family prayers in the morning and family prayers at night, and no food is eaten until it is blessed. The entire family goes to Church, led by the father and the mother. It's Sunday afternoons

A third thing that this Mormon Church teaches us now is that we must have a sense of mission. They have it. Any church that is going to be great must have a sense of mission. I believe that the Presbyterian Church could have a magnificent sense of mission. The Protestant church in this world, this world brethren, this world which is overrun by Communism and materialism, this world where countless millions every day are turning to atheism, where we have seen a flood of atheism that we had never dreamed possible in this world. Just think of the challenge to our faith, and yet we are perishing because we haven't a sense of mission. At least that's what a great man like Dr. Stanley Jones says. Dr. Jones came back and he looked at our country and he said: "Never were American youth so wonderful in many ways—in opportunities and in brightness and in intellect." He says they're wonderful youth, but he says their fundamental weakness is that they have no sense of mission. Is that true, that we lack a sense of mission? I think there is a great deal in it. No sense of mission.

A woman in Vienna some while ago was suffering from a chronic complaint that made her lose all her hair, and then she lost weight and she was full of aches and pains, and they wondered what was wrong with her. So they took out her tonsils, and that didn't help, and they took out her appendix—she wasn't any better—she didn't get her hair back. They took out her gall bladder and still no improvement. So they began to look around a little more carefully (around her—not inside her this time), and they found that she was absorbing lead poisoning from the paint on the

walls around her—absorbing lead poison. Well, I think it is even more dreadful how we are absorbing the poison of evil ideas. There's a poisoning atmosphere in our world. Evil thoughts and evil ideas, an environment that makes the world sick. There's a warfare that we should be conducting against these things, a warfare of goodness.

Yes, if you can, forgive me if I have spoken strongly to you tonight, because I care so much. I love the Church. I love it, and I care, and I believe these are dangerous and difficult times, brethren. And I thought when I had so many men here tonight I must say something that would bring them into a greater sense of the urgency of our day, our need.

A 12-year-old boy, Bobby Vick, some while ago in Houston, Texas, was out with another little lad and he started after some clam shells. He went farther and farther out into the mud, and finally found that he was in quicksand and he couldn't get out. He started to shout, and just at the last moment some men came and pulled him out with a rope—out of the quicksand. An awful lot of girls and boys tonight are in quicksand. If you want to know them, go down the streets of your city, just leave here and go down Eighth Avenue. You'll find them, you'll find them. What are you and I doing about them? They're not in the Church, they're not in anything that will bring them a nobler life. What are we doing about them? We have this great Christian faith that was meant to bring them joy and the abundant life, and yet here they are, lives that are being lost, lives that are being subjected to degrading influences, lives in which

faith. A statement of faith that young people can grasp, understand what it is, though it can lead them into deeper things that are beyond human understanding, of course. For example, their first statement is that they believe in God, in Jesus Christ, and in the Holy Spirit. It had been said to me that Mormons don't believe in Jesus Christ! Such superstitions and misunderstandings we have regarding them, you see, that need clearing up. They believe in things that we would find a little peculiar perhaps, like eternal progression, revelation taking place today—prophet revelation—and eternal marriage. They don't believe that death makes any divorce. But is this faith bad?

The second thing that I like about them is that they have a way of life. Their religion enters into their life immediately. Idleness, laziness, living off the government—these things to them are evil. They don't like that sort of business. They believe that one should not be supported by the government.

In order to hold office in the Mormon Church you have to follow the Word of Wisdom strictly—no tea, no coffee, no liquor, and no tobacco (which will immediately rule out a good many of us). You have to be morally clean and pay a tithe. Now I don't know whether it's because of this way of life to which their religion is related so intimately or not, but they are perhaps the healthiest people in the world. During the war, in Utah you found more people or more men acceptable for the services than in any other state in the United States.

The death rate in the United States is 10 per 1,000, but among the Mormons it is un-

remained with me unhappily until comparatively recently, when I came to know a good many of that Church more intimately, and I began to find out a bit more about that Church. Especially did I find it out when two young men came to call on me not long after I had been in Calgary. They came from afar, down in the United States. They came just to talk over their faith with me. I thought that was very wonderful of these young men. It took some courage—at least I would have thought it took some courage to come up and face a rather formidable Presbyterian minister—and they walked in and talked, just young fellows who had just started to shave, I think, and began to talk about their faith. I asked them how they were managing to make a living, because they said they paid their own expenses, and one boy told me he had just written home and told his father to sell a cow he owned and to send up the money. They dedicate two years to such work and pay their own expenses. After that, another couple of young men came up to see me and also talk about their faith and answered some more of my questions.

At the centennial celebration in 1947 the Mormon Church said they had sent out 51,612 missionaries in that 100 years—going out for two-year terms and paying their own expenses! They had, in 1949, 8,695 at work in thirty-eight countries. But since then they are sending out something like 6,000 annually, so I guess they have more missionaries at work in the world now. An amazing missionary work for a Church that is comparatively new.

Now what are the things that I like about this Church? First, their clear statement of

there is hardly a spark of Christian truth, the Christian radiance. What are we doing about them? They are in the quicksands of life, and do you and I really care? If we care, I think we'd be doing more about them than we are doing.

Let us pray. O God, help us to love as Jesus loves, to care as Jesus cared, to be willing to be wasted, to lay down our lives that the boys and girls for whom Christ died might live the good life, in Jesus Christ we pray. Amen.

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What We Can Learn

from
The Church of Jesus Christ of
Latter-day Saints
[commonly called "Mormons"]

By the Rev. Frank S. Morley, Ph.D.

*Of Grace Presbyterian Church, 15th Ave.
and 9th St., S.W., Calgary, Alberta,
Sunday, Nov. 27, 1954*

I have been preaching a series of sermons called "Adventures in Understanding." Tonight it was the turn of The Church of Jesus Christ of Latter-day Saints—what we can learn from that Church—and I thought it was not inappropriate that I should talk about that Church to the Masons tonight. I trust that the meaning for my retaining that topic will become clearer as I go on with my sermon.

About all I knew of the Mormons up until comparatively recently was what I had read in Zane Grey. I remembered an adverse picture built around one of Zane Grey's novels that I had read when I was a boy, that I had seen as a boy. That sort of impression

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**what
we
can
learn
from**

**The
Church of
Jesus Christ
of Latter-day
Saints**



**by a
Protestant
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